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Charles L. Moore
Editor



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ers for the Blade at 50 cents each.
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tion of this paper several thousand
and copies this spring. Do your
part.

ORT PILOT

Rev. E. L. Powell, D. D., Just
Everlasting Raising Hell in
Louisville.

The Louisville Courier-Journal of
April 21 contains, headlines and all,
the following:
**DR. POWELL'S FRIENDS SEEK
CHANCE TO DO HIM HONOR.**
Their Testimonial Banquet Will Be
Attended by Several Hundred
Leading Citizens.

Following the announcement that
the Rev. E. L. Powell's friends had
determined to give him a testimonial
banquet, the committee on arrange-
ments has been deluged with in-
quiries as to the dinner. Every indica-
tion is that the event will be one that
will show Dr. Powell just how close
he is to the hearts of Louisville's
business and professional men.

The committee on arrangements,
composed of Messrs Ben La Bree,
Thomas E. Basham and Phil T. Al-
lin, is mailing to several hundred of
Dr. Powell's friends the following in-
vitation:

- Your Presence is Requested
- TESTIMONIAL BANQUET
- to be given to the
- REV. E. L. POWELL, D. D.,
- at the
- GALT HOUSE, MONDAY
- EVENING, MAY 8, 1905,
- 7 O'CLOCK.
- to celebrate his forty-sev-
- enth birthday, eighteenth
- wedding anniversary and
- eighteenth year of his pas-
- torate of the First Chris-
- tian Church.
- PLATES \$1.50 EACH.
- Kindly indicate on en-- closed blank whether you
- desire one or more plates
- and accompany same with a
- check payable to M. Cary
- Peter, treasurer, 235-237
- West Main street, not later
- than May 1.
- BEN LABREE,
- THOS. E. BASHAM,
- PHIL T. ALLIN, Com.

R. W. Brown is to act as toastmas-
ter and the following speakers are to
respond: Dr. Charles Ewell Craik,
A. Y. Ford, Dr. Burris A. Jenkins, Dr.
Carter Holm Jones, M. Cary Peter, R.
W. Knott and E. J. McDermott. The
subjects have not been assigned to
the speakers, but this will be done
by the committee on arrangements,
assisted by the toastmaster.

As the invitation sets forth, Dr.
Powell, on May 8, will have been a
resident of Louisville eighteen years,
having come at that time to take
charge of the First Christian Church
as pastor. It also marks the four-
teenth anniversary of his marriage
and the forty-seventh anniversary of
his birth. It is not saying too much
to give to Dr. Powell the distinction
of making as many friends in Loui-
selle as any citizen ever held. He is
a member of three Masonic lodges,
the Order of Elks, the Odd Fellows
lodge, the Elson Club, is a trustee
of the New Louisville Public Library,
is President of the American Chris-
tian Missionary Society, and is iden-
tified with many movements looking
to the progress of the city, not only
spiritually, but in a commercial and
an artistic way. Dr. Powell is an
honorary member of the Pendergast
Club, and for several years has been
a paying member of the Commercial
Club. On the night following the tes-
timonial banquet he will be given the
honorary life membership of the Com-
mercial Club for this fiscal year at
its annual open meeting, to be held at
one of the large hotels.

The Courier-Journal and the Louis-
ville Commercial Club and the whole
of Louisville are now making a spe-
cial effort to boom that town. They
sent me a lot of fine stationery for
me to print to help the boom, and a
self-addressed prepaid postal pro-
posing to make me a member of their
gang. I wrote on the card and mailed
them: "My paper is strictly a re-
ligious publication and I take no stock
in any subversive graft." I would
rather be in hell barefooted, eating
corn dodgers and clabber, with some
of that maple syrup on it that Broth-

er La Tourette sent Jim and me,
and dandelion greens than to be at a
dinner given to a Campbellite sky-
hunter with a "Rev." before his name
for a "pull" and "D. D." behind it
for a "push." If I didn't have to pay
my little \$1.50 for my grub but got
it and my railroad tickets all free, as
I could have done if I was the same
kind of a Campbellite that this up-
start jackass parson, Rev. E. L.
Powell, D. D. is. I am the only man
who ever preached in the Campbellite
Church who legitimately has "Rev."
before his name. Letters come to
me from all over the United States
addressed to the Rt. Rev. Charles C.
Moore, D. D., and they sometimes
have L. D. attached to them, for I
studied law under Justice George
Robertson, the greatest lawyer that
ever lived in Kentucky, and I am ex-
posed to the ministry by old Alexan-
der Campbell himself, and have
known him more intimately than any
Campbellite preacher that ever lived,
and my great-grandfather Stone was
the author of the "Christian" Church
that old "smart Aleck" switched off
into the "Campbellite" Church, nine
years after my grandfather had start-
ed it, the most decent religious sect
in America; and if any Campbellite
preacher that ever did live has a
right to a "Rev." before his name
and a "D. D." after it, I am that
cave-dwelling gorilla, and I had
nothing to do with putting the Camp-
bellite church things onto either end
of my nose. People at large
have put this here, and my only re-
cognition of this fact is when, in
"Dog Fennel" years after I had been
thus recognized as a "D. D.", I put
after my name as author, "X. D. D." I
am now the only living man who
makes the Campbellite Church
known outside of its own insignificant
sect and outside of the limited sec-
tions of the country where, like po-
tato bugs and broom rape and howl
weevil the damned thing has spread.

My grandfather was in his younger
days he was a teacher and edi-
tor of M. C. Johnson, one of the
greatest of American jurists, called
Brother Stone, and in his old age
called Father Stone by nearly every-
body, saint and sinner, who knew
him. He was not called "Father" be-
cause, like these Catholic priests, he
had no legitimate children, for he
had twice as many as the anti-
slave suicide man, Mr. Teddy Rooster-
peltier.

Old Aleck Campbell was called
"Elder" Campbell, and when I was
a young sap-head preacher, hardly old
enough to vote and with not half
enough sense to vote, I was called
"Elder" and I had a face and a coat
tail on me longer than the moral law;
and then, how in the hell does this
jackleg Powell get to be a "Rev."
and what shebang in this country has
bestowed any degree of "D. D." on
Powell? I got my degree from a
parliament (\$120.00 worth of sheep-
skins) in Latin that I could not read
further than to understand that it
said that I was a prodigy of intellect
and learning; and which Powell and
the whole gang backing him could
not read to keep them out of hell.

As a born aristocrat, with the blood
of the Argyles in my veins, and I
know, or know of, all the aristocracy
of Kentucky, and excepting Gov. Pow-
ell, to whom this fellow is no kin, else
he would be blowing the fact all the
time, there is no Kentucky aristoc-
racy of that name, Lazarus W. Pow-
ell.

In Kentucky a horse or a bull that
is without a pedigree is n. g., but any
scrub was to make a preacher out
of and preachers exceedingly
rarely, if at all, come from good
stock.

When Jesus Christ wanted some
good grub he invited himself to din-
ner with Zacchaeus, the Jerusalem
banker, or rode Shanks' mare or some
other old she ass that he had taken
without leave from one of the neigh-
bors out to the home of Lazarus at
Bethany, who had the finest country
residence in Judea. I visited the
home of Lazarus myself, but it was
after his death; in fact after he had
died the second time for you remem-
ber that the first time he died J. C.
"raised" him, probably in consider-
ation of a "raise" that Lazarus was
to give J. C., stake or steak, just any
old way, and it seems a little incon-
sistent with J. C.'s being so dead
struck on po white trash that he
didn't raise the poor Lazarus that

lived in Jerusalem instead of the rich
Lazarus that lived at Bethany.

The girls, Mary and Martha, were
dead, or had moved away, when I was
there, but they were all nice people
and, as well as all I could understand
from the Mohammedan neighbors,
they met me, and she could have had
Vance, none of the entire three Lazarus
were Socialists and neither of the
girls had ever belonged to the W. C. T. U.,
two facts going to show their good
social standing.

But it was all poppy cock that you
read in the New Testament about
Martha doing her own cooking while
J. C. was sitting up to Mary in the
parlor.

Lazarus owned that whole town
except "Dog Fennel" about as big as
Bethany in Virginia, famous as the
place where old Aleck Campbell edu-
cated me, and she could have had
cooks enough to spoil all the broth
in Judea, you know the Bible says
"too many cooks spoil the broth"; but
I was traveling with the Cooks and
they are all right.

The house of Lazarus is the finest
residence now in Judea, except that
Dives in Jerusalem, is still in fine
order. But the way J. C. used to
skin the meat off of yellow leg chick-
ens at Lazarus' house was a caution
even to a Methodist or Campbellite
preacher. Then J. C. would wipe his
mouth and his moustache on the tail
of his robe de nuit, that all of those
fellows wear there to this day, East-
er Sunday, that I am writing, when
his followers here are dying eggs
and string their new bonnets, as their
mode of worshipping him, and mur-
dering each other at the fake one of
the two tombs where he was buried
in Jerusalem, to get the fire that
comes down from heaven today, and
then walk into the parlor to com-
mune with the dead.

My father, who he was laying for,
because he was pretty and had the
pinkies and Sweet Williams. But
my father, J. C. that she did not
buried him any grub especially as
Martha Ann carried a smoke house
key and managed the niggers and the
strictly missionary business while her
job (Mary Ann) was to look pretty
and get the credit of having "chosen
the better part" by sitting in the pa-
lor and talking to the Campbellite
preachers while Martha Ann stayed
at the house on Sundays and made
them get up his dinners for those
chaps as little Jack Horner Mc-
Garvey and Elijah Longwind Pow-
ell and little Billy Sunday, and other
Jerusalem Thomas cats of this stripe.
But Mary Ann said to J. C., "My dear
father, I am a woman and have partied
in the middle, and the red, white and
blue nightgown and minus pajamas
when it comes to your marrying me,
that's a horse of another color, and
I can't see it. You ain't got no daddy
and the niggers know of it and there's
talk about your name, and you've got
no plunks and are nothing but a
Campbellite tramp preacher with a
fair show for a position in jail or a
lunatic asylum, and while your prat-
tle about your being a king is quite
as good as a dime novel, and saves
me the tedium of much of that kind
of reading, I shall have to draw the
line severely at any matrimonial pro-
posals from you."

And then J. C. went off and fasted
forty days, excepting occasionally
some French rolls that he made out
of the stones around him (stones
growing in great luxuriance and
abundance in that country) hot and
with butter and honey on them, and
with plenty of good Jersey milk, that
in those days flowed down any ravine
though they had quit that when I was
there. (See "Dog Fennel.")

Then J. C. started the Christian re-
ligion, when he saw he couldn't get
Mary Ann; and so there you are
in thirty days and had partied in
after good grub and so he told all the
rich people that when they gave
feasts they must not invite the rich
Commercial Club, and send along a
note saying each one must bring
alms or ransom and a bank check,
and the only check I could have sent
would have been one on a Louisville
saw bank, but they must send out
into the hedges and highways and
bring into their feasts all the tramps

(Continued on page four)

REV. SMITH

Undertakes the Job of Converting to
the Christian Religion Dr. T. J.
Bowles, of Muncie, Ind. One of the
Finest Samples of Infidelity in All
America.

Recently some lying evangelist re-
ported that he had converted to Chris-
tianity a prominent infidel named Dr.
T. J. Bowles, of Muncie, Ind. It had
the usual earmarks of being a preach-
er lie as it has since proven to be.
In my comment on it I asked why
did not some preacher convert Dr. T.
J. Bowles, of Muncie, Ind. In that name
State of Indiana, the identity of the
profession and initials naturally sug-
gesting his name, and thousands of
prominent infidels knowing Dr.
Bowles to be an infidel, while none
of us knew of any infidel Dr. Ed-
wards. Rev. Uriah Smith, D. D., he
writing those cabalistic initials after
his name, of Marksville, N. H., writes
me under date of April 17 a long com-
munication in which he undertakes
the conversion of Dr. Bowles, but
while I hate to do anything that
devoid of fact, and the eternal salva-
tion of Dr. Bowles' precious soul, I
really must decline to publish the
scheme of Rev. Smith, D. D., on the
ground of its immense volubility and
pressured utter impracticability.

People have at various times pro-
posed to convert me to Christianity
by praying for me, and have taken
pains to inform me of their design,
and I have always acquiesced, the
understanding being that it was solely
their job and I to simply the plain
recipient of the benefit, real or
socalled, and I have no hesitancy in
committing my very dear friend, Dr.
Bowles, to the some kind of an ar-
rangement, and do not believe that we
have in the whole infidel ranks in
America a manly report the rev more

than more than a gull, if
any.

But Rev. I have quite
a course of Bible reading that Dr.
Bowles is to do carefully, merely as
a starter in his plan of conversion,
that would, it seems probable, be fol-
lowed by an elaboration and detail that
would occupy the entire space of
some half dozen Blades, and, to be
candid, I believe if Dr. Bowles were
fool enough to read all that stuff and
follow the prescription of this Doctor
of Divinity, Dr. Bowles might really
be fool enough to turn Christian, for
a man having started out to act fool
simply because some other fellow
taught him to do so, may wind up, and
only knows where; While as for my-
self I would rather take a few chances
on going to hell than to follow
Smith's prescription for keeping out
of it.

LEXINGTON CAMPBELLITES

Big Infidel Carnegie for Money, and
Get It.

Rev. Burris A. Jenkins, Lexington
Campbellite, has asked Carnegie for
\$25,000 to build a Science Hall on
the condition that they raise another
\$25,000, and Andy has given it to
them, and of course with the butt end
of two million dollars in their hands
it will be a small job for them to put
up the \$25,000.

Carnegie is known to be an infidel
and an exponent of him on that
subject recently reported in a New
York paper is as follows:

Andrew Carnegie expressed his sen-
timents at Northampton, Mass., when
talking to the Home Culture Club.
Said Mr. Carnegie: "Not even under
what form he has worshipped God,
which troubled the early Puritans too
much, but how he has served man,
is to be the test in the days to come,
and Franklin's axiom will be accept-
ed—the highest form of worship of
God is to be a good man."

Still preachers who are men will
dwell less upon heaven, our home,
and more upon the duty of making
home a heaven here on earth. "That
doctrine is quite the reverse of ortho-
dox, and Freethinkers have taught
it, did these many years."

What good has infidelity ever done?
What public institution has it built?

While old infidel Carnegie alone has
given more to public good than the
whole 150,000 preachers in the United
States combined, and has given more
for the public good than any man who
ever lived.

ONLY MYTHS AND FABLES.

Chicago University Professor. Thus
Characterizes Stories in the Bible.
New Doctrines Are Needed Which
Will Teach Men to Live, Instead of
Discussing Immortality.

CHICAGO, April 11.—That the Bible
should only be regarded as a collec-
tion of myths and fables, and at the
best a mere historical statement, was
the keynote of an address before the
Women's Club of Evanston, delivered
last night by Prof. Wilbur L. Jackson
of the University of Chicago.

"With the new interpretation of
the Bible will come a new apprecia-
tion," said the speaker, "and though
there will remain a regard for the
prophets and their truths, there will
be no room left for superstition. Stu-
dents have clearly shown that the
Bible is a conglomerate of mythical
stories and fables, which all may
have their allegorical meaning, but
devoid of fact, and the eternal salva-
tion of a religion which wastes its time
in discussing immortality, we need a
doctrine which will save the ignorant
by teaching them to live.

The next hundred years will see a
higher type of morals and will see a
greater appreciation and understand-
ing of the natural law. In the past
morality has come from an immita-
tion and a command. In the future
morality will come from a realization
of the fact that rules of conduct are
the expression of fixed relations."

PREACHER IN FIGHT.

Outcome of Temperance Agitation at
Ladoga, Ind.—Does a Lie and a
Follows.

CRAWFORDSVILLE, IND., April
21.—The sensational temperance fight
that has been raging at Ladoga for
the past month, came to a climax this
morning when Elder W. T. Brooks,
of the Christian Church, and evangelist
widely known throughout Ohio and
Kentucky, went into the store of his
partners, Brown and Ashby, and asked
the latter if he had told the Rev. Mr.
Crim that he was nothing but a liar.
Ashby admitted that he had made
such a remark, whereupon Brooks
struck him with his umbrella. Brown
came to the rescue of his partner and
knocked Brooks down. A running
fight ensued, the men engaged and
they fought down the street for two
blocks.

A mob of anti-temperance men
quickly assembled with the view of
mobbing the preacher, and it was
only by a miracle that Brooks was
taken from them. The parties in the
fight are all members of the Chris-
tian Church, and the affair has caused
a sensation in Ladoga.

Another meeting of the temperance
people was held tonight behind barred
doors as further trouble was feared.
Brooks, Brown and Ashby were ar-
rested tonight and their preliminary
hearing will be held tomorrow.

CLERGYMAN

Stabbed One of His Flock in Argu-
ment Over a Negro.

LEBANON, IND., April 15.—A sen-
sation was created here today when
Rev. John Dodge, pastor of the Hol-
iness Church, was arrested, charged
with having stabbed Oscar Johnson,
a member of his congregation, during
a quarrel at a meeting which was be-
ing held to consider the advisability
of allowing a negro to preach to the
congregation.

During a heated argument between
Miss Mamie Chambers and the pa-
stor the latter slapped the preacher's
face. The act angered the pastor's
wife, who engaged Miss Chambers in
a physical encounter. At this jun-
cture Dodge stepped in and almost
lost his life in the encounter and almost
instantly he was attacked by Rev.
Dodge. Johnson received a serious
knife wound in the back. Rev. Dodge
was released under bond. Johnson
will recover.

BELOVED—More of our time spent
in obeying and less in praying, would
very much improve human conditions.

MEN OF THOUGHT AND MEN OF ACTION
CLEAR THE WAY!
(Chas Mackay, Jr.)



(From Lexington Leader).
W. T. BROOKE IN FIGHT.
Former K. U. Man has Battle in Streets as Result of Big Temperance Fight.

Crawfordsville, Ind., April 22.—The temperance fight that has been raging at Ladoga for the last month reached a climax this morning when Elder W. T. Brooks of the Christian church, an evangelist known throughout Ohio and Kentucky, went into the store of Brown and Ashby and asked the latter if he had sold Rev. Mr. Crim that he was nothing but a liar. Ashby admitted that he had made such a remark, whereupon Brooks struck him with his umbrella. Brown came to the rescue of his partner and knocked Brooks down. A running fight between the men ensued down the street for two blocks.

A crowd of anti-temperance men quickly collected with the view of mobbing the preacher, and it required all the efforts of the latter's friends to save him from summary vengeance. The parties in the fight are all members of the Christian church.

Another meeting of the temperance people was held tonight and behind barred doors as far as the latter's friends to save him from summary vengeance. Brooks and Ashby were arrested tonight and their preliminary hearing will be held to-morrow.

Who Brooks Is.
W. T. Brooks is a graduate of Kentucky University, having left that institution several years ago. While here he was one of the most popular young men in that institution and was generally known as a young man who possessed both ability and the moral and physical courage of his convictions.

While I have long since much against the Campbellites, I have hitherto said that they were just as good as any of the other churches. I shall no longer say that I am now satisfied that they are the worst of all the churches, and I give the above as a sample of the morals of their preachers.

The Catholics are the worst of all the churches for meddling in political affairs. The Presbyterians are the most bigoted of all the churches and have done more than any other church to make the world unhappy by their teachings about hell. The Baptists are the most ignorant, and the Methodist preachers and Episcopalians are the greatest libertines with women; but, for all-around devilry, and variety of crime, no ignorance, the Campbellite leads the procession. You can see from the tone of the Lexington Leader, that in this region where the Campbellites predominate, it does not dare to instigate against the conduct of the fellow Brooks,

but compliments him for having the courage of his convictions.

This Kentucky University is nothing but a big Campbellite preacher factory, a sample of the out-put of which is this bully Brooks!

This is the church that is refusing to pay taxes on \$1,500,000 on the ground that it is a religious institution, and that has recently begged, and gotten \$25,000 from the infidel Andrew Carnegie to build a Science Hall. This is the church from which as a result of a squabble among them on the subject of grinding the organ in their churches, little Jack Horner McGarvey, an Irishman not smart enough for a priest, not money enough for a saloon, and too ugly for a coachman, as the leader of the anti-faction, has started all over the West, the fight on the organ question in which Campbellite preachers and editors are damming and eussing out each other, as prize fighters and football men and race horse jockeys would not condescend to do.

Kentucky has the worst reputation of any state in the Union, and its criminals are all Christians, and this Campbellite church is the leading religious institution of the state.

They are also strong in Cincinnati, and it was probably largely from their influence that that town sent me to the penitentiary, because I was an infidel. The Cincinnati Equivocal therefore calls them the Christian church, while a Washington dispatch calls them Campbellites.

The Church of Humanity.
Teaches that God, Satan and Holy Ghost are fabulous beings, heaven and hell are myths and life is extinguished forever at death. Send 10 cents for a year's trial. Subscription for the Christian Educator, Address W. H. Kerr, Great Bend, Kansas. Ino.

Laurel, Md., March 23, 1905.
My dear Mr. Moore:
A lady handed me the enclosed, saying she was a student of a good infidel paper, for which she could send this article. I gave her one of your papers with which she seemed delighted.

Could you publish it for her? If not, please return it with my necessary criticism.

I enclose stamp.—MRS. W. H. JOHNSON.

P. S.—If you print it and wish her name, I will send it.

The article is as follows:
Is The World Influenced by a God

How often do we hear the expression, "God is the umbrella of the universe," or "Is God the umbrella of the universe, or is each human being an umbrella of a creation small universe?"

Is God a necessity to the uni-

verse, or is each human being a necessity to certain individuals?

Does God cast shadows and sunlight over the universe, or is it each human being casting shadows and sunlight over their affinities?

Is not the human life a small universe covered by some individual influence? Life would not be worth much, were it not for this influence. Even though it is oftentimes of an unpleasant nature, or the umbrella casts a tremendous shadow over us, are we not willing to be a subject to its power, and do we not love to do its bidding?

It may sometimes be in the form of love, love hate or friendship, yet it is, influence, and without that influence life would be a barren desert, moistened at long intervals by only sufficient tear drops to moisten the outside; not enough to influence the heart sufficiently to bring out nature's true feelings. Our being would move as the sands of the desert, merely by the winds of life blowing against us. Our nature would be warmed as by the hot sun on a desert soil, and trampled over, as the lonely desert is trampled by weary, uninteresting travelers, whose desire is to leave you as soon as possible, and who only travels near you when necessity compels.

The true wife, whose heart and soul is wrapped in a loving husband, is a small universe covered by an umbrella of love. Perhaps in an hour of sorrow a shadow casts almost blackness over the small universe, but as influence exists there, which she would not for worlds remove. She holds by a hand of love the umbrella over her, patiently waiting the shadows to turn to sunlight, yet were the umbrella or influence removed, her happiness would be blown, as the sands of the desert.

The child whose innocent heart knows no trouble, is covered by the influence of mother. Under this little umbrella it finds love and warmth. It lives under its tender covering knowing nothing of fear, or of the wide cold world outside.

The youth and maiden, whose hearts have been touched by the warmth of love, is covered by an umbrella, under which canopy they are learning of a new existing influence.

The old couple, sitting beside the slowly dying embers of life, are covered by the same umbrella or influence, under which they sat together years ago when they watched the building of that fire in life.

And so we live, under our own little umbrella which as it is moved by the light winds of circumstances sways us with it, we care not whether. We seem perfectly willing to be moved and swayed by the greatest power given one human being over some other influence.—L. M. J.

FANATICS GIVE STUDY IN NUDE.

Weird Procession Paraded up one of The City's Principal Streets—Interpreted by the Police—Garden of Eden Spectacle was Broken into by Worldly authority.

Two Men, a Woman and a Boy, Insane With Religious Fancies, Stripped Naked and Started to Tour The City.

The above are headlines in the Daily Oklahoman.

Across the top of the whole first page there is printed in red letters, "Why should any one go away to Colorado to hunt when Oklahoma City police can find four bare on one city street?"

The joke of course is on the "bare."

The paper devotes nearly three columns of fine print to a description of this new religious performance that seems likely to make a success as an attraction in theology.

The men and the women were absolutely naked and a crowd of 1000 people gathered around them, and when asked if they did not feel ashamed they said no, that they were perfectly happy, and that that was the way God had the man and the woman in Eden and that it ought to be that way now.

If some of the best looking of these Salvation Army "singles" will try that on—or off—I'll bet they will draw good crowds. It will be noticed that this occurs out in Oklahoma, where many man Wilkison has the religious training of the people.

I suppose we will soon hear of his appearing on the streets in what Trilly calls the altogether. I think his appearance in that style would be splendid to disperse a mob. It would beat shooting into them, and he ought to have that job in Russia or Chicago.

IN TROUBLE

Is "The Christian Educator and God's Defender."

That's the name of a newspaper published at Great Bend, Kansas.

The paper is a mixture of infidelity and religion, and is run in the interest of a religion of which its editor W. H. Kerr, is the deity (Christ, or so). But Kerr is a good man, and his paper perfectly moral and decent, and while visionary and a little daft, as religious leaders generally are, I believe he wants to do good.

The government seems disposed to stop the publication of his paper, not for any immorality in it, but because the government does not think it has the requisite bombastic subscription.

Bro. Kerr does not seem to re-

PRICE LIST

MEN'S NEW MODEL 16 SIZE

WATCHES

HAMPDEN: "No. 104," 23 jewels, \$32; "105," 23 jewels, \$26; "Wm. Kinley," 21 jewels, \$23; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$6.50.

WALTHAM: "Riverside Marquis," 23 jewels, \$50; "Vanguard," 22 jewels, \$30; "Riverside," 17 jewels, \$31; "P. S. Barlett," 17 jewels, \$12.50; 15 jewels, \$9; 7 jewels, \$6.

ELGIN: "No. 156," or "162," 21 jewels, \$49; "270," 21 jewels, \$26; "243" or "246," 17 jewels, \$22; "242," 17 jewels, \$18; "241," 17 jewels, \$12; 15 jewels, \$8.50; 7 jewels, \$6.

CASE: All the above in the new Model, thin Silverine Screw Cases. In Baby's, Crown or Double filled and screw case, mounted by manufacturers for 20 years, artistic hand chased or plain, \$3.00 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silverine case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot prize intelligently and buy everywhere. Also of die-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—If watch is new and perfect—you are safe to buy them where price is lowest. I pay freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampden, 20-year gold filled latest style, artistic hand-chased, 7 jewels, \$10; 15 jewels, \$12.50; 16 jewels, adj., \$17. Small (5) size 7 jewels, \$11.50; 15 jewels, \$15; 16 jewels, adj., \$18. "Riverside," extra fine, \$26. In 25-year case, \$1 more. In 14k solid gold case, \$10 to \$50 more. Latter with diamonds all in plush box, prepaid, with guarantee.

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Long Guards, latest style, soldered links, opals or other sets in slides, extra plated, \$1, \$1.50 and \$2. Best plated Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$5, \$10, \$15 and \$25. Gentle's Chains, same variety. Orders filled from any catalogue at same price or less. Cash refunded at option.

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I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freehought Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Theism in the Crucible," free.

OTTO WETTSTEIN

110 N. KENSINGTON AVENUE LA GRANGE, ILL.

proach the government—which seems to be right in this matter, and the editor asks that friends will come to his assistance and give him sufficient subscription. It is a monthly 25 cents a year, sample copy free.

(Des Moines Daily News).

RESTORED TO CITIZENSHIP.
Dr. Hammer of Newton Back in Practice at Newton.

Dr. M. R. Hammer, of Newton, whose penitentiary sentence was committed six months ago after serving 30 months of a three and one-half year sentence, which he claims was wrongfully inflicted and due to treachery, was to-day restored to citizenship by the governor. Dr. Hammer has re-entered the practice of medicine at his home.

Friend Moore.

Dr. W. A. Croft, 140 B st., N. E., Washington, D. C., has just sent me, inscribed with his compliments, his fascinating new book, "Folk's Next Door," that describes, in his minutely eloquent, witty, entertaining style, a July cruise along New England's coast, to the wonderful Bay of Fundy, thence to Newfoundland and Labrador, Quebec and Montreal, thence to Bermuda Isles, Cuba, Yucatan and Mexico, where among the Police ruins are "little stone gods too numerous to mention."

The book also includes some of his recent poems, for he is a high-class poet, having composed and recited at the World's Fair or Columbus Exposition, at Chicago, on the opening day, his famous poem, "Saint Peter's Mistake," picturing his learning to ride a bicycle is alone worth the entire cost of the book which is \$2.00.

The book is thoroughly Rationalist, as he gives much of the history of the country through which he traveled, and it ought to be widely circulated by Rationalists for the excellent Rationalist propaganda work it will do.

Because the Larchmont, (N. Y.) recently printed a postal card I sent it, complimenting Dr. E. B. Foote's excellent medical writings. Dr. Foote has kindly thanked me therefor and generously offered me and my friend, Dr. A. Stauffer, copies of his newest revised edition of his great medical works, entitled "Home Encyclopedia of Medical, Social and

Sexual Science," which I will gratefully accept.

Those of you readers who have not read Dr. Foote's medical works ought certainly to get the writings of this great and good brother Rationalist, and try to induce others to do likewise for the mutual benefit of all concerned.

Hearty wishing you and all other Rationalists abundant good health, happiness, prosperity and longevity, I am—D. WEBSTER GRIFFIN

IRRIGATED LAND IN THE SPOKANE VALLEY

The Spokane Valley extends from the city of Spokane for about 30 miles, with an average width of five miles, reaching Coeur d'Alene City, on Coeur d'Alene Lake, to the southeast, and Rathdrum, Idaho, to the northwest. The soil is similar to that of the famous Rhine Valley in Germany, with this difference that while the Rhine Valley has been cultivated for thousands of years, the Spokane Valley is practically virgin soil.

Spokane is the distributing point for eastern Washington and northern Idaho, has a population of 67,000, and from it electric lines are being constructed to all parts of the valley, which will soon be one vast suburb of the city itself.

Irrigated land in the western part of the valley is now worth \$300 per acre, while in the eastern part, where water is now ready for use, it can be had for \$150 per acre. Alfalfa, and southern fruit of all varieties grow to perfection in this district. The proximity of Spokane makes this an exceedingly desirable proposition.

For maps and other publications dealing with this and other districts along the Northern Pacific R.R., ask for Series D. 123.

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Account

SOUTHERN HARDWARE JOBBERS' ASSOCIATION.

AMERICAN HARDWARE MANUFACTURERS' ASSOCIATION.

JUNE 9, 1905.

PLOWING ON SUNDAY A SIN ACCORDING TO THIS MAN

Wm. Reed Arrested by a Neighbor for Heinous Offense.

Accused Hunts up Attorney and Hearing Will be Held in Few Days—Other Court Matters.

In the mind of D. A. Davis it is a sin for a man to plow his fields on the holy Sabbath day. This is the reason he caused the arrest of Wm. Reed yesterday. Mr. Reed was rash and impulsive enough to turn a few furrows last Sunday and Davis was outraged. He did not care about being the only man in his neighborhood to observe a day of rest. He wanted all men to rest one day out of the seven and when he saw Mr. Reed hanging out to the hands of a Sunday school teacher, the blessed Sabbath was being desecrated and Mr. Davis pre-empted himself in haste to Justice Mowen's office where he swore out a warrant for his erring neighbor. Reed is charged with laboring on Sunday contrary to the statutes made and provided and in utter disregard of the peace and dignity of the commonwealth, also made and provided. Constable Roney located Mr. Reed yesterday and the accused got busy in search of an attorney to look after his interests. The date for the hearing has not been set.

WE EDUCATE FOR WAR.

A democracy spending hundreds of millions for weapons and forts, for armies and navies, is enough to give joy. If we spent one-fourth of this treasure in schools and missions, the whole world would soon be ours in bonds of love and there would be no need of these engines of death and destruction.

So says Professor Charles W. Dabney of the University of Cincinnati. Glad to meet you, Bro. Dabney. Take a seat and let's have a little talk. Let's get acquainted. I have read the above lines and to the first sentence I must utter a great big, borrowed, Methodist Amen. If devils are taking cognizance of our undemocratic democracy, they are certainly joyful. If they are capable of becoming so. One of our most highly esteemed poets wrote:

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

I quite agree with the poet, Bro. Dabney, but beg to differ from you in your conclusions, and why? We are annually expending millions for schools, but where is our harvest of peace? In our schools is taught that war is a part of human economy, and in almost every school in the land a portion of time is taken for drilling the young men in the art of wholesale murder, and he who discredits such teaching and such practices is pronounced disloyal to good government. So long as our schools and our teachers cannot raise the teachings and practices of those historical periods which were blessed upon the pages and a travesty upon human progress, it is folly for us to turn to our schools for the remedy.

And what about missions? Do we find anything more encouraging? To be fair and not be misunderstood, let me class together the work of missionaries—home and foreign—and the entire movement; the church militant, and are we led to rejoice or to be hopeful that the whole world, or any considerable portion of it, is to be "ours by bond of love?"

O, certainly, Bro. Dabney, if our schools and our churches were what they ought to be; but right here you admit that they are not. You did not set forth your provisos when you said that if we spent one-fourth the amount on schools and missions the world would soon be ours, etc.

We expend multiplied millions on schools, Sunday Schools, sermons and literature, but for what purpose? To bring the world into bonds of love? Nay, not even to justice and human regard for human beings. We laud the victor who is most successful in the work of adding to the miseries of mankind. In our schools? Yes, in our schools, our Sunday Schools, our churches, and often we do the same thing in our homes. While we believe that:

The drying of a single tear has more of honest fame than shedding seas of gore.

But alas, we are not consistent.

Eight years ago I made the declaration: "If but one newspaper in five shall espouse the cause, and one minister in five be consistent with what he professes, and one teacher in five shall lend his best efforts, to further

these steps, then will there be thousands to follow in the work, and in the dawn of the twentieth century universal peace will have dawned upon earth. Swords will be beaten into ploughshares, spears into pruning hooks, and men will learn war no more."

But there is not one newspaper in five to espouse the cause of peace, not one teacher in fifty to lend his efforts, and not one minister in five hundred to take a few days off from the work of bolstering up the crumbling and tottering structure upon which rests their bigotry, their superstition, and their priestcraft. Even the church of which you are a member, Bro. Dabney, is not awake to the evils of war, but is busy with efforts that discount the sale of indulgences in the sixteenth century.

Why then turn to our schools and our missions to do a work that at present is so far from their efforts to-day? —J. H. DUNDAS.

SAME OLD STORY—PREACHER AND WOMAN.

Diamond, Ala., April 15, 1905. Dear Heathen.

The enclosed clipping is from the Gunaville Democrat.

You see we are keeping up with the band wagon. We are very orthodox down here. We are not of the Savage and Abbott kind of Christians. We accept all "the Book" contains—bigamy, polygamy, concubinage and all.

A high officer here, betrayed a poor orphan girl that his father had raised in his home with him. He is now honored, and the victim of his vile lust could not be a Sunday School teacher if he was as competent as Talmage. There are no more infidels in the country, but they carry clean records.

—J. W. HIGGINS.

The clipping is as follows:

Bigamous Elopement.

At midnight Sunday John Jordan, was roused from the slumbers of the first to furnish a team to a man and woman who were in a desperate hurry to reach Cullman. The man proved to be W. T. Dyer of Redbank, in this county, and the girl his 17-year-old sister-in-law, Miss Eddy Adams. It seems he was away with his wife when he married her, and now repeats the feat with her younger sister. He also left a year old child for his wife to care for.

He added insult to injury by writing Mr. Adams, his wife's father, a letter of explanation stating that he would marry Eddy. Dyer has been a school teacher in this county for some time and is also a Missionary Baptist preacher. Mr. Adams was in town Monday trying to trace the fugitives and bring them back. They are headed for El Paso.

BISHOP HAMILTON'S STATEMENT.

San Francisco, Calif., April 9, E. M. 305

Dear Bro. Moore—Send me 50 cents worth of the Blade having poem to Mr. Henry. I am trying to get Kidder started again, and may succeed shortly.

Wonder what the Pope will say about Bishop Hamilton's statement. He lives on the corner, a few doors from me. That ghost story sticks in my head. He has been in all kinds of shapes. Kill Christ and the rest is easy. Thine—JOHNSON.

Bishop Hamilton's statement is as follows.

New York, April 7.—In an address to-day to the candidates for admission into the Methodist ministry and the New York conference, Bishop Hamilton of San Francisco, presiding officer of the convention, said the successful preacher must be a man of the world. He warned them not to bother about heresy or become heresy-hunters, and declared that there was too much philosophy and too little scripture in the study of doctrine. He told them to give the man with the hypothesis about the infallible right of way if he had the proper spirit, but not to accept all they heard.

BLADE ALL RIGHT

Canaan, N. Y., April 14, 05.

RE. Rev. Bro. Charles C. Moore.

Enclosed \$1.00. For 10 minutes I held \$2.50 in my hand, between two minds—what to do; send a club of 5, or just the Blade is all right. You have a right to go for those who put you in Columbia, and may you be able to give them ten-fold more hell yet.

I believe in reprisal, yes, I do. I like to see it get home.

I am not an atheist, but I am not an endorser of the common so-called God who was manufactured by his votaries for the purpose of getting money over his back. I know a better God, and he glides now through my arteries and veins. Good bye—my regards to Mr. R. Rev. —J. Q. Davis A. M. M. D.

I don't want any God in my blood,

You are a doctor; tell me what to take for it.

Is it any kind of microbe? I use salutarin tablets that is good for it? Send us that \$2.50—don't be so darned stingy.

HOLLY ROLLERS ARE ROUTED BY FORCE.

Waverly, O., April 3.—Fighting viciously, use Holy Rollers, who for four days and nights had been holding an unbroken service in an unsuccessful attempt to restore sight to Annie Keiffman, were ejected Thursday from the township house in Morgantown by the township trustees, who became fearful lest the terrible strain of prolonged worship should overcome their reason.

The trustees were refused admission and told that God had ordered the Rollers to hold on until a cure had been wrought. Securing assistance and armed with clubs the trustees beat down the doors and were met by the frenzied men and women, a terrific struggle ensuing, until they were overcome and forced from the building. Several have become unbalanced by the intense excitement and they are under surveillance.

Great crowds from adjoining counties have arrived to witness their remarkable ceremony. Undaunted by present failure, Elders Morris and McKibban announced since all churches and public houses are now closed to them that as soon as the weather will permit an open air meeting will be held, when they will attempt to heal all the blind and dumb who apply.

ARRESTED FOR WORKING ON SUNDAY.

Lima, Ohio, March 14, 1905.

Mr. C. C. Moore.

Dear sir—A great calamity has occurred here. "Vengeance is mine, saith the Lord." A man has been caught earning his bread by the sweat of his brow on the holy Sabbath day. If he had been a glutton or a drunkard we could have "stoned him with stones that he died."

But this man was working on the Sabbath day, when God was resting. What can we do?

In our hour of need we turn to you, an old servant of the Lord, to help us. What can we do to escape the wrath to come? Tell us, and do it p. d. q.

Send 10 extra Blades and I will remit—CHARLES EVANS.

Kill him! 'dead as the devil, is all you can do, for that's what the Bible says, and this, a Christian country, and that do settle it. Don't shoot, hang, or electrocute. You have to beat him to death with rocks. The following is from the Republican Gazette:

St. Elmo, Tenn., April 14, 1905.

Mr. C. C. Moore.

My dear friend—Enclosed find \$1.00 to pay for the B. G. B. I hope you and yours are well and happy, and the B. G. B. is prospering. Since I saw you, I have had a serious illness, but am well again.

How are the members of the A. F. A? Are they keeping up the interest and enthusiasm necessary for success?

Does Mrs. Closs write for the B. G. B. I have not seen anything from her for a long time, but my paper has come so frequently that she must have been saying lots of good things that I have missed.

I have not seen anything from Dr. Wilson. Has he been too busy prescribing drugs to let us hear from him?

I see a good article from Mr. Henry in the Liberal Review this month.

Wishing you all happiness in this life, and a full share in the next, if there be any next, I am truly yours.—(MISS) L. M. GIBSON.

FREETHOUGHT RALLY IN CINCINNATI.

James F. Morton, Jr., Editor of "The Demonstration" will lecture before the Economic Club, at the Vine Street Congressional Church, Cincinnati, at eight o'clock, Wednesday evening, April 26th, 1905.

Subject: "Philosophical Anarchy and Socialism." Mr. Morton is one of the best interpreters in the country of these radical questions. Mr. Morton has been invited to speak by the Economic Club, which in turn, has invited Liberals of all classes to attend and make of this a specially interesting meeting. A general discussion will follow the lecture, which, it is expected, will make this a lively meeting. Cincinnati Liberals please attend. Admission free.

DANGER IN REVIVAL?

The London hospital issues a warning against revivals, saying that emotion is a force seeking outlet in action capable of being guided by those who have been "trained to bring it into subjection, but certain, when suffered

to accumulate, to overpower persons of feeble will, and compel them into courses which sound judgment would often be unable to approve."

Abandonment to religious feeling. It says, is the surrender of the will to the emotions and the effect is to give emotion the predominant place in the organism.

Quoted in the Path Finder, Washington, D. C. April 1, 1905.

The above was sent the Blade by Dr. A. A. Bell, Madison, Georgia.

THE PRICE OF DOG FENNEL.

Chillicothe, Mo., April 13 1905. Editor of Blue Grass Blade.

Dear sir—To pay for a copy of "Dog Fennel" please find enclosed \$1.20—L. CHUTE.

Kin to "Shoot the chute"—The price of "Dog Fennel" is only \$1.00, with the postage prepaid, of course to you. But many people have said that the book is too cheap at a dollar, and of their own accord send 20 cents additional for postage and the generosity is appreciated.

DR. BOWLES

Asks That Infidels Will Spread Infidel Literature.

Muncie, Ind., April 13th, 1905. Editor Blue Grass Blade:

In a sermon preached by the Rev. Talmage to his congregation in the city of Washington, not long before his death, he warned his hearers against the danger of reading Free-thought literature, and stated that the faith of any Christian could be completely destroyed in six weeks by perusing the current infidel papers published in the United States.

This is probably the greatest and most important utterance that ever fell from the lips of this theological mountebank, and I am perfectly certain that the failure of Freethinkers to recognize this great truth is the chief cause of the slow death of orthodox religion, and the slow growth of Rationalism.

In former letters I have urged the readers of the Blade to expend a few dollars each year in the purchase of infidel papers, and scatter them broadcast among the bibliophiles and devotees of orthodox religion, and I now repeat this advice, and hope that Freethinkers everywhere will appreciate the significance of the statement made by the most colossal biological charlatan of the nineteenth century.

Probably not one in a hundred of the church habitues in the United States ever saw a Freethought paper, and if they could be enlightened and made to understand that they belong to a institution that has rendered all the rivers of the earth with blood, they would soon vacate their pews and flock to the standard of Rationalism by tens of thousands.

A trifling expense on the part of every Freethinker would accomplish this work far more rapidly than a hundred platform orators as gifted as the matchless fagellor.

Hope that every Freethinker in the United States will flood the darkened homes of their Christian neighbors with the light of reason. I am yours always—T. J. BOWLES.

A CAMPBELLITE SKY-BUSTER

Is Fined \$5,000 and Put in the Penitentiary.

Los Angeles, Calif., April 3, 1905. Brother Moore:

Read the sermon preached in the jail to the county prisoners last Sunday by a Christian criminal who will be behind the bars of San Quentin penitentiary before this letter reaches your office. This holy racial shot his wife's eye out, a little over a year ago, and she only saved her life by jumping from a second story window in the hotel where they were staying at the time.

At first he claimed it was an accident, but the evidence proved him to be a liar. Then he tried the insanity dodge, but that also proved a failure, and he was sentenced to San Quentin for two years and fined \$5,000.

He has been in the county jail more than a year, trying to cheat justice, but God has gone back on him and to the penitentiary he must go, where he will enjoy the distinction of being the only rich man among the thousands of convicts confined there. The rich generally escape punishment for their crimes.—S. A. SMYTH.

Milford, Nbr.—I am a great friend of the Blue Grass Blade. My subscription has nearly expired so please let it run.

I have worked up a good many subscribers for the Blade and I have paid for them all in advance and waited for them to pay me and some have not



ALASKA EXCURSIONS

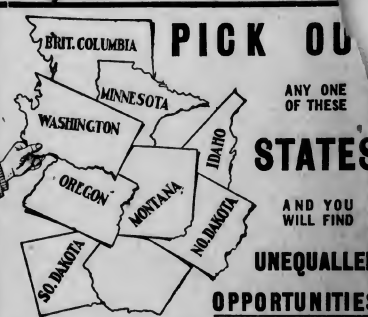
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paid yet. I want the Blade as long as it is printed, because it teaches infidelity. I advise all people to get the Blade and study it thoroughly. If any Blade reader thinks infidelity is possible wrong I want him to read both sides carefully before he concludes that infidelity is wrong. You cannot convict any man without hearing both sides of the case.

Infidelity teaches civilization and as long as people believe the Bible they are in the dark. If you want to get civilized get the Blue Grass Blade and read it carefully. Advise your neighbor to get it and pay for it in advance so the editor can live and publish the paper. Infidelity is what we want and we have got to have it before we are civilized. It has got to have time but it is growing faster every year. Those who are infidels do not need the Blade as much as those who are not.

Teaching infidelity is the same as any other branch of education. It cannot be taught by degrees. You must teach it all at once and we cannot point infidelity into a Christian's head with a sledge hammer. If a man does his best he should not be censured; he should kindly be told of his ignorance. Let us try to get the grand Blue Grass Blade into the majority of the families of our country.

If we would elect men to office like C. C. Moore and J. B. Wilson we would have a better government—J. J. WEIR.

Chesford, Va.—The ground here this way. I am lately here from Ohio, among strangers, "busted" so far as actual cash is concerned. I am sorry to owe you, knowing you need it, and need it bad. Would also like to lose the Blade but would not blame you to stop it. I can't promise to pay you

before fall or after I make a crop. If you stop paper I will remit back dues and renew them. I am anxious to see the Blade prosper and will do all I can in a feeble way to help—C. A. FAUSNET.

I LOST IT—SAME OLD STORY.

Hortonville, Wis., April 3, 1905. Charles C. Moore:

Herein find clipping from Milwaukee Journal. This is undoubtedly a fact, although a little out of the ordinary. I am acquainted with both of the parties.

The "Reverend" refused to read the Blue Grass Blade containing some of the Moore-Winkelman debate which I assured him, if nothing more, would acquaint him with other good "readings." Would like your comment on this, and will agree to mail tale particular indolent cause a copy of the Blade. Yours in this world—B. YOUNG.

It was a good clipping, but some how, lost it. I was thinking that it was the same old preacher-and-chorus story, but I believe it was a new one on me, and I can't recall it.

Bolan, Iowa—Enclosed you will find \$1.00 for which put me down as paid up to 4th of July, 1905, my birthday. I must laugh while reading your valuable paper at the style in which you rip them up the back. Give it to them right off the griddle. Should like to have some of your books but must wait a while. Wishing you success and "long life to the good blade." I am, yours respectfully,—GEO. M. OLSEN.

If you owe for the Blade I would help us greatly to have you put up so we can pay our paper bills.

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